THEOLOGICAL MONTHLY.

VOL. V. NOVEMBER, 1925. No. 11.

Masonry in the Garb of Christianity.

PROF. O. C. A. BOECLER, St. Louis, Mo.

Pastors will often meet with Masons who assert most emphatically that since their initiation they view the Masonic oath-bound fraternity in a different light and consider it a distinctly Christian institution, and that his opposition to their favorite lodge betrays his ignorance, excusable indeed because he has not been "entered, passed, and raised." All material at the service of the pastor proving the distinctly unchristian character of Masonry must in such cases be of special value to him. But Masonry does bedeck itself with the livery of Christianity, both before the eyes of the public and in various of its degrees of the American and Scottish Rites.

From all that has been written and printed about Blue, or Symbolic, Masonry, comprising the first three degrees, Entered Apprentice, Fellow-Craft, and Master Mason, it is evident that in not one of its many lines does it voice any distinctively Christian doctrine or make any reference to the name of our adorable Savior. In Chapter Masonry there are two Scripture-readings from which the name of Christ has been studiously expunged. Mackey admits (*Ritualist,* p. 272) that in the fourth degree of Mark Master, the first degree of the Chapter, "slight, but necessary modifications" have been applied to 1 Pet. 2, 1—5. The Masonic mutilation renders the closing words thus: "to offer up sacrifices acceptable to God," omitting the words "by Jesus Christ." Again, according to Mackey's *Ritualist,* p. 348, when 2 Thess. 3, 6—16 is read during the opening ceremonies of the Royal Arch degree, the fourth of the Chapter, the name of our Savior is omitted from verses 6 and 12. But when some of our anti-Masonic friends maintain that Masonry in no instance adopts a Christian garb or mentions the name of Christ and His suffering and death, they are quite mistaken.

Masonic authorities have taken it upon themselves to tell the "outer and profane world," as humanity outside of the inner veil of Masonry is called by Mackey and Sickels, that their institution is the most exact reproduction of Christianity. Inwood (*Masonic Library,* p. 47) says: "Masonry is the excellency of Christianity, and every Mason is, if he is in reality a Mason, a true Christian; or at least he is in reality truly religious according to his profession, whether Jew or Christian." Arnold (*Rationale and Ethics of Freemasonry,* p. 189) says: "We do not hesitate to say that we regard Freemasonry as the truest expression of the mind and thought of Christ this age is destined to witness. Christianity is its central idea and at the same time the foundation and corollary of our temple. Nay, Masonry is Christianity, Christianity applied to life, made actual in the arrangement of society, Christianity realized in man's relation one to another."

But these pretentious claims can be met by quotations from other Masonic lights, who assert the very opposite. Mackey (*Encyclopedia,* p. 641) says: "Freemasonry is not Christianity nor a substitute for it. It does not meddle with sectarian creeds or doctrines, but teaches fundamental religious truth." On page 207 he says: "Blue Lodge Masonry has nothing whatever to do with the Bible. It is not founded on the Bible; if it was, it would not be Masonry; it would be something else." Benjamin M. Holt, an ex-Mason, has gathered from recent Masonic publications ample proof that Masonry does not claim the honorable title of Christian as its own. Here are a few of his gleanings as found in the *Christian Cynosure,* January, 1922: "It is true that a Jew may be a good Mason and reject the teachings of Jesus Christ. With that Masonry has nothing to do." (G. E. Knepper, Secretary of the Grand Lodge of Idaho; Official Document, January 8, 1921.) "We do not require any member seeking admission to the order to make any declaration except a belief in one God. There is no rejection of Jesus Christ, neither is there any requirement of acceptance of Jesus Christ." (W. L. Stockwell, Executive Member of the Masonic Service Association, United States; Official Document, January 18, 1921.) "Hundreds of churches over the land to-day are anti-Christ, not only the Jews, but hundreds of others; yet they believe that God rules and reigns over the universe; and by such belief they are eligible to become members of our order." (Dave Jackson, Secretary of the Grand Lodge of Kentucky; Official Document, February 2, 1921.) "The principles we teach are the only influence that can save and redeem the world." (A. G.

Burnett, Grand Master of California, Proceedings, Oklahoma, 1918, p. 225.)

Some public demonstrations of Masons, however, prove to be unquestionable attempts of this institution to impress the unwary with the striking likeness of Masonry and Christianity. The *Globe-Democrat* of St. Louis, in its gravure picture section in one of its Sunday editions of this year, presented scenes of the Passion Play produced by the Consistory players of Bloomington, Ill., at their Scottish Rite temple, scenes depicting Christ's trial before Pilate and the institution of the Lord's Supper; also a picture of the man who impersonated Christ.

We have before us the tastily printed order of Easter services held under the auspices of three different Commanderies of Knights Templars in Chicago, in 1922, at three different places, the North Shore Baptist Church, the Cort Theater, and the Oriental Consistory.

The service at the Baptist church mentioned fairly teems with things Christian. There is a confession of sins, and the words occur: "Restore Thou those who are penitent, according to Thy promises declared unto mankind in Christ Jesus, our Lord." The Prelate, Sir Knights, and "the people" recite the Apostles' Creed, and the words "He descended into hell" are not omitted. The collect for Easter Day as we find it in our hymn-book, p. 33, tune edition, is part of the service. Psalms 113 and 114 are read responsively, and Is. 63 and Matt. 28 serve as lessons for the day. Col. 3, 1 and 2 Cor. 13, 14 are read by the Prelate. The Gloria Patri, Magnificat, Nunc Dimittis, and Nos. 104, 45, and 377 of our hymn-book are sung. Apparently such a service ought to convince superficial judges that Masonry is out and out Christian.

The service at the Cort Theater does not compare as favorably with the foregoing. The latter mentions no solos or other singing by professional vocalists, while the former does. There was no confession of sins at the theater, if the program informs us correctly, but the Apostles' Creed was recited, the words "He descended into hell," however, having been omitted. The Scripture-reading by the Prelate was Matt. 28. Selections from various psalms are offered for responsive reading. "My Country, 'Tis of Thee," and "God Be with You till We Meet Again" were sung by all present.

At the Oriental Consistory, housed in a church purchased by the Masons, the Knights Templars were under their own roof, and here they did not see fit, if we are to believe the program, to

make any confession of their sins nor to give expression to their faith in the words of the Apostles' Creed. The Apollo Quartet sang several anthems, the titles of which seem to indicate that they gave expression to the message and joy of Easter. Mark 16, 1—8, Luke 24, 13—15, and John 20, 26—29 were read responsively. No. 375 of our hymn-book was sung.

At all three services the Lord's Prayer was repeated, and the stereotyped hymn of Templarism, "Onward, Christian Soldiers," was sung as a processional.

We shall refrain from any comment and offer no criticisms for the present, but proceed to exhibit proofs that esoteric Masonry in some degrees, especially in the twelfth of the American Rite, the Knights Templar degree, alludes to Christ and His suffering and death and in other respects attempts at presenting itself as a Christian institution.

Masonry frequently alludes to things, persons, and places associated with Christian lore. As a password it uses, *e. g.*, "Golgotha" in the Knights Templar degree, and the grip of the Knights of Malta degree, the thirteenth and last of the American Rite, is named "Immanuel." The cross on their banner is said to represent "the cross of Calvary on which the Savior was crucified." The initials of the motto upon this banner of the Knights of Malta are given as I. N. R. I., and there is no tomfoolery in this instance, because they are said to stand for "Jesus Nazarenus Rex Judaeorum." But Mackey (*Lexicon,* Article "I. N. R. I.") offers some historical comment, which, he says, "may afford some interest to the Rose Croix and the Knight Templar." The comment: "The Rosicrucians used them as the initials of one of their hermetric secrets: *Igne Natura Renovatur Integra — By fire, nature is perfectly renewed.* They also adopted them to express the names of their elementary principles, salt, sulphur, and mercury, by making them as the initials of the sentence, *Igne Nitrum Roris Invenitur.*" In the degree of Knights of the East and West, according to Mackey's *Encyclopedia* (Article "Knights of the East and West"), Christian symbolism is employed in the Lamb lying on a book with seven seals and in the initials given of the Seven Churches. Even regarding the work done in the degrees of Blue Lodge Masonry theological terms are employed. Sickels (*Ahiman Rezon,* p. 51) says: "The entered apprentice is the type of the unregenerate man, groping in mental and moral darkness and seeking for light to guide his steps." Page 54: "The rite of induction signifies the end of a profane and vicious life, the *palingenesia* [new birth]

of corrupted human nature, the death of vice and all bad passions, and the introduction to a new life of purity and virtue." "To initiate is to regenerate," is an aphorism of Masonry. Thus we could heap instance upon instance of Masonic *camouflage* of the nature mentioned in the introductory sentence of this paragraph. We might now refer to some of the degrees which are designed to convey the impression that they are specifically Christian degrees, but which strongly remind us of the apostolic injunction: "Let no man deceive you with vain words, for because of these things cometh the wrath of God upon the children of disobedience."

Mackey (*Encyclopedia,* Article "Rose Croix, Prince of") says of this eighteenth degree of Scottish Rite Masonry: "In passing from Scotland to France, it greatly changed its form and organization, as it resembles in no respect its archetype, except that both are eminently Christian in their design." "Maundy Thursday and Easter Sunday are two obligatory days of meeting." "It was indeed, on its first inception, an attempt to Christianize Freemasonry; to apply the rites and symbols and traditions of Ancient Craft Masonry to the last and greatest dispensation; to add to the first Temple of Solomon and the second of Zerubbabel a third, that to which Christ alluded when He said, 'Destroy this temple, and in three days I will raise it up.' The great discovery made in the Royal Arch ceases to be of value in this degree; for another is substituted of more Christian application; the Wisdom, Strength, and Beauty which supported the ancient Temple are replaced by the Christian pillars of Faith, Hope, and Charity. The great lights, of course, remain because they are of the very essence of Masonry; but the lesser give way to the thirty-three, which allude to the years of the Messiah's sojourning on earth. Everything, in short, about the degree is Christian." May we know what is "eminently Christian" about this degree? It must be because in the lodge-room where this degree is enacted there are three apartments — the first, hung in black and lighted with candles, representing Mount Calvary; the second, representing the ascension of Jesus by means of a transparency; the third, representing hell in all its gruesomeness. By visualization, then, Masonry seeks to impress upon its devotees the Christian character of its institution, just like the aforementioned Consistory players of Bloomington sought to impress the uninitiated. In more than one instance the words of Milton apply to this buffoonery: —

> Yet have they many baits and guileful spells
> To inveigle and invite the unwary sense.

But Mackey himself sets us at ease by saying that this "eminently Christian" degree is not what it pretends to be and what he calls it. He has already told us this *sub rosa,* calling it Christian only in its design. But he is even more explicit: "In its adoption by the Ancient and Accepted Rite its organization has been so changed that, by a more liberal interpretation of its symbolism, it has been rendered less sectarian and more tolerant in its design. For while the Christian reference is preserved, no peculiar theological dogma is retained, and the degree is made cosmopolite in its character." "The Christian teachings of the degree have been applied to the sublime principles of a universal system and an interpretation and illustration of the doctrines of the Master of Nazareth so adapted to the Masonic dogma of tolerance that men of every faith may embrace and respect them. It thus performs a noble mission. It obliterates alike the intolerance of those Christians who sought to erect an impassable barrier around the sheepfold, and the equal intolerance of other religions who would be ready to exclaim, 'Can any good thing come out of Nazareth?'" The chief use which Masons now make of this mummery may be inferred from the words of the Master of Ceremonies which he addresses to the candidate: "The horrors which you have just seen are but a faint representation of those you shall suffer if you break through our laws or infringe the obligation you have taken." *(To be concluded.)*

The Bible and the Sins of the Saints.

Rev. J. Hoeness, Grand Haven, Mich.

Satan opened his hostilities against the Church of God here on earth with the words: "Yea, hath God said, Ye shall not eat of every tree of the garden?" These words the arch-enemy of God and man addressed to our common mother Eve in the Garden of Eden, insinuating that she and her husband were sorely mistaken if they thought that God really meant to forbid them to eat of the fruit of the tree of the knowledge of good and evil. This questioning of the authenticity of the Word of God has ever since been one of the chief weapons of the devil in his fight against God and His Church. In many instances where his other weapons have failed him, this weapon has brought success to him and achieved the ends he desired. Some of the fiercest enemies of the Church have tried to exterminate the Bible by physical force and

bloodshed. Antiochus Epiphanes ordered the scribes of the Law to be torn to pieces wherever they would be found, and those with whom sacred books or rolls were found were cruelly put to death. The fury of the Roman Emperor Diocletian was mainly directed against the ministers of the Gospel, against the copies of the New Testament, and against other writings of the Church. We all know too well the rage of the Roman Catholic hierarchy against the Bible to need any specific description of it. What Antiochus, the type of the man of sin and the son of perdition, did for a few years, the antitype has practised on an infinitely larger scale for almost a thousand years, and even to-day not a single layman would be permitted to read the Bible if he could prevent him from doing so. The Pope still declares the Bible to be a dangerous book, and if a priest or bishop gives permission to a layman to read it, it is because the present conditions of the world wring such a concession from the Church of Rome. Besides this, in order to counterbalance the effect of the Bible upon the readers in the Catholic Church, this Church has placed into the hands of both priest and layman a faulty rendition of the original, interspersed with intentional falsifications of some of the most important passages of Holy Writ.

But in spite of the most terrible and persistent persecutions of the Bible neither pagans nor the great Antichrist has been successful in exterminating it. Many millions of copies of the Bible are printed and spread every year by the Protestant churches not only in the so-called Christian countries, but also in the remotest recesses of the Mohammedan and pagan world. Seeing this, the devil in our days, more than ever before, uses the same tactics which he employed at the very outset of his unholy warfare against God. He disputes and denies the authenticity, the divine origin, and the inspiration of the Bible. In some of the sectarian churches, in lodge-halls, in the public schools, and in the lecture-rooms of academies and universities his tools, false prophets of every description, declare with many bombastic phrases, with an air of superior wisdom and learnedness, that the Bible must be placed in the same category with the writings of such great men as Shakespeare and Goethe or with other religious books, such as the Koran, the Zend-Avesta, or the writings of Confucius. Some even go so far as to brand the Bible as a book of myths or lies. In order to support and prove their claim, they bring all kinds of charges against this sacred Book, which, according to their opinion, prove that the Bible cannot be the Word of God. One

of their assertions that the Bible cannot be God's own Word is based on the fact that this Book gives such a minute account of the sins of the saints. The burden of this treatise is to make a brief and concise answer to this charge.

I.

Raising the aforementioned accusation against the Bible, the unbelievers take particular delight in pointing to such sins as Noah's drunkenness and his lying naked in his tent, to Abraham's denial, before Abimelech, the king of the Philistines, and before Pharaoh, the king of Egypt, of Sarah's being his wife, to Lot's incest, to the deception Jacob practised in securing for himself the best blessing of his father Isaac, to Moses' unbelief and disobedience at Kadesh-Meribah, especially to David's adultery with Bathsheba and the doing away with Uriah, and then to Peter's denial of Christ in the palace of the high priest. How can a book, they say, which makes mention of the sins of its great men, who are otherwise described in the same book as holy men, as favorites of God, not only in passing, but with such minuteness, with many words and details, — how can such a book have God, the holy and righteous God, for its Author, the God who abhors sin and iniquity, who, according to the claims of the Christians, is absolutely holy and pure! How can we harmonize the fact that He has had men record the very particulars of some of the foulest deeds that ever have been perpetrated with the other fact that He is a spotless and immaculate Being, before whose splendor even the brightness of the angels must fade! How can it be said to comport with His purity to hold up before the eyes of men the crimes of Lot and David in all their ugliness! Even a strictly moral man will, as a rule, hesitate to besmirch his pen with the filth and nastiness of human licentiousness and sexual perversions. Hence, the unbelievers argue, the Bible cannot be the Word of God.

In answering this charge, it is certainly not altogether outside the scope of our treatise to observe that some of the acts of the saints branded by the enemies of the Bible and even by superficial Bible students as great offenses and scandalous deeds are, in their last analysis, not crimes and grievous transgressions, but acts of faith, though with an admixture of human weakness. This is true of Abraham's denial of Sarah's being his wife before the above-mentioned kings and of Jacob's conduct when by strategy he obtained the blessings of the first-born.

Abraham, knowing the wickedness of the people of Sodom,

had certainly reason to fear that other heathens, such as the Philistines and the Egyptians, would be equally unprincipled and therefore would not shrink from most heinous misdeeds. He feared he would be killed if he would at once disclose the fact to the heathen kings that fair and beautiful Sarah was his wife. But since Sarah had not yet born a son to him, how could the promise be fulfilled that he was to be the father of many nations and the forefather of the blessed Seed, the Messiah, if he were to be cut off now out of the land of the living? Thus in the hour of trial and temptation that great promise is uppermost in the mind of this pious man and friend of God, and he clings to it with firm faith; and this firm belief, that the divine promise given to him individually must come true, prompts him to seek the preservation and safety of his own life, and seeing no other way in his confusion and excitement, he withholds part of the truth, saying merely that Sarah was his sister, trusting to Almighty God to find a way of preserving Sarah's chastity in the house of both Abimelech and Pharaoh. This hope, however, also rested on a divine promise, especially in the second temptation which came upon him. For not long before his going to Egypt, God had clearly and expressly told him that Sarah would be the mother, not only of the heir of his temporal possessions, but, above all, of the bearer of the divine promise regarding the Messiah. Thus we see that the guiding and controlling principle in all this was faith, faith in the divine promise and faith in the wisdom and power of the Most High, who would and could straighten out the tangle into which both of them had gotten. Beyond doubt it would have been more heroic to tell these two kings the full truth at the beginning; but a saint, as long as he is on earth, is no perfect angel and constantly has to fight against his own flesh and blood every day of his life, and all the more so in the hour of trial and temptation.

What has been said of Abraham applies also to Jacob's disguising himself and asking for the blessing which the misguided father had intended for his brother Esau. Isaac acted contrary to the will of God when he resolved to give the Messianic blessing to Esau. Even before the birth of the twins the Lord had told Rebekah that the elder should serve the younger, that is, according to the phraseology of the Oriental nations, the younger should be the lord and heir and, in this particular case, also the bearer of the most-prized promise that in his seed all the nations of the earth should be blessed. Moreover, Esau had sold the birthright of the first-born, which he imagined he still had, to his brother in

a most frivolous manner. The blessing of the first-born therefore belonged to the younger by a twofold right, both divine and human. But Isaac, with almost childish stubbornness, disregarded this, without doubt notwithstanding all previous protests of his wife Rebekah. If, then, Rebekah and Jacob, knowing too well the partiality and stubbornness of the aged sire, resorted to a stratagem to turn the blessing to him to whom it belonged, who possessed a rightful claim and title to it, it is altogether unreasonable to call the act of Jacob a vulgar and despicable fraud or a punishable, criminal deception. The patriarch, in the ensuing hour of divine illumination, undoubtedly would have rebuked Rebekah and Jacob for what they had done and taken the blessing away from the malefactor Jacob, if he had become guilty of a detestable treachery.

But while we emphatically protest against stigmatizing the conduct of Abraham and Jacob in the above-quoted instances as outrageous and scandalous sins, we readily concede that the other cases mentioned in the beginning of the first part of this essay are exceedingly grievous, most scandalous, and offensive sins which admit of little or no extenuation or excuse. These sins certainly gave offense within and without the Church of God, and to this day very many, especially such as are outside of the pale of the visible Church, take occasion from them to disparage the Christian Church, to malign the Bible, and to blaspheme the Lord. It is true what the prophet Nathan said to David, 2 Sam. 12, 14: "By this deed thou hast given great occasion to the enemies of the Lord to blaspheme," and applies not only to David, but also to Noah, Lot, Peter, and others. In addition to this we also readily admit that the Scriptures are very explicit in the description of these sins, not sparing of words, laying bare all their hideousness and ugliness to the eyes of the readers. We fail, however, to see that for these reasons the Bible cannot be the Word of God, given by inspiration. On the contrary, after a closer inspection of these narratives we find that these very narratives as they are presented in Holy Scripture furnish a by no means inconsiderable argument for the divine origin of the Bible.

God is no man, neither is He to be judged according to man's obscured and perverted ideas of purity and holiness. His very holiness and purity demand that He picture sin as it is in truth, in all its hideousness and turpitude as to its origin, the manner of its performance, and its fatal consequences. We must expect Him to call white white and black black, without any diminution or addition, without excusing those who have in reality wantonly

broken His commandments and become guilty of a grave offense. In our superrefined and hypocritical age it is often considered an outrage to call sins by their proper names. I remember that before the great war I read one day that it had become customary in some classes of society in Germany to call adultery *"Eheirrung,"* which may be rendered by "conjugal error." How indignant at times an audience will become if a preacher employs clear and unmistakable terms in describing the various sins of impurity and unchastity and exposing the sins of race suicide and birth prevention! But this is not because those who are so indignant on account of this are so pure of heart and so clean of tongue that the very mentioning of these sins and crimes endangers their purity and becomes an incentive to meditate on, plan and design, such crimes. Among themselves, perhaps, they often speak of them in even plainer words, and some of them do not even refrain from committing those sins themselves. Their purity is only feigned, and the real cause of their indignation is the sting which such a rebuke has left in their conscience. If God would do like men and use euphemistic words in describing the sins of the saints or pass over them in silence, it would be nothing short of connivance at these transgressions; and the very men who raise all kinds of objections against the divine origin of the Bible because it narrates such sins would be among the first to accuse the Bible of partiality, favoritism, and other defects and use them as a proof to show that such a book could not be the work of God.

Indeed, it would be altogether inconsistent with God's holiness and truthfulness had He exposed to full view the sins of individuals and whole nations outside of the Church, but at the same time extenuated and covered up the sins of His people, especially of those who occupied a prominent position in the commonwealth of Israel or in the Church of the New Testament. To expect such a thing from Him would be equivalent to ascribing to Jehovah human weaknesses, frailties, and passions such as the pagans are wont to attribute to their gods and goddesses. Men are partial, sometimes intentionally so, at other times without knowing it. It is an experience commonly met with that parents do not see or notice the faults of their own children, while their eyes are wonderfully sharp in detecting the faults of other people's children and are ever ready to censure them and expose their faults and sins. Even the most respectable biographers and historians are not free from partiality and one-sidedness. Let, for instance, a Frenchman write the history of Napoleon I or the history of

Louis XIV, tyrants and butchers of the worst type. The writer may be a pacifist and, in addition, a Socialist, a rabid opponent of the form of government which these two bloody men represented; yet this very writer will bask in the sunshine of the *gloire* which they were instrumental in heaping upon the *Grande Nation* by their robberies and their conquests. Lest their names be tarnished too much to the detriment of their nation's fame, it is beyond dispute that the historian will cover up, or touch only lightly, some of the most atrocious deeds which these murderers and robbers in high places committed either directly or through their henchmen. We have also reason to doubt whether any of the historians of the nations engaged in the World War will ever be able to give us an altogether dependable and unbiased presentation of the various causes which plunged the greater part of the nations of the earth into the maelstrom of this bloodiest of all tragedies. It is human to be partial and biased; to be absolutely truthful is divine.

If the Scriptures would not have fully related and described the sins of the great men of the Bible, or if they would have excused or extenuated them in one way or the other, we should indeed have reason to doubt, or call in question, their claim to divine authorship and origin. The transgressions of the saints were unquestionably also handed down to the succeeding generations by oral communication. The fathers who were contemporaries of David related the fall and sin of their king to their children and these again to their progeny living at the time of the writer of the Second Book of Samuel. But if this book would have dwelt at length on the virtues and valorous deeds of this great warrior, statesman, and prophet without also mentioning and describing his grievous transgression, would this omission not have shaken the belief in the divine origin of this book in the hearts of those listeners and readers in whose memories the narratives of their grandsires was still fresh? Peter's deep fall, without a doubt, made a deep and lasting impression not only on his fellow-apostles, but also on all the disciples of those days. Some of these disciples still lived when the evangelists penned and circulated their gospels. A lack of proper information concerning the great offense which Peter had given would by no means have been a factor in inducing them to accept and acknowledge these gospels as books inspired by the Holy Ghost. On the contrary, the absence of such information would have raised many doubts in the minds of these brethren as to the divine authorship of

these books. The very fact, however, that these books and indeed the whole Bible presents to us a true, uncolored, and altogether trustworthy, reliable picture of these saints and heroes as they appeared in their worst light, is certainly not an argument against, but for, the authenticity and divine authorship of this unique Book. The Bible, absolutely unbiased and impartial, exhibiting to our eyes the sins of the saints and the ungodly alike and in high relief, with the same frankness and candor, cannot be the mere product of a human mind, but is and must be the work of God Himself, of that God of whom the Scripture says, 1 Sam. 15, 29: "The Strength of Israel will not lie," and Heb. 6, 18: "It was impossible for God to lie." If, therefore, we read of the sins of the saints, it behooves us to adore in humility God's truthfulness, which gave us an absolutely veracious and dependable account of the lives of the heroes of Holy Scripture and to admire His wisdom, which forestalled any accusation of partiality and favoritism after the manner of men.

II.

Another objection raised against the divine origin of the Bible and the doctrine of inspiration is: The sins of the saints as recorded in the Bible, sometimes with great minuteness and copiousness, must necessarily have an evil effect on the morals and ethical conduct of its readers. The description of them breeds familiarity with sin and stirs into action the evil passions lying dormant in every man's heart. Will not the readers say: If men like Noah, Lot, Moses, David, and Peter, who were guilty of either drunkenness, or incest, or adultery, or blasphemy, received forgiveness of their horrible sins and even continued to be great men in the Church, it cannot, after all, be such a dreadful and fatal sin to set aside the moral precepts and to transgress them, as other Scripture-passages represent it and as the ministers and teachers of the Christian religion assert it to be. The effect of these narratives consequently will serve as an encouragement and a stimulus to break the Law of God. God, however, certainly does not wish and intend to incite men to sin and lawlessness; according to His holiness He cannot be instrumental in furthering the corruption of men. You Christians emphasize even more than we, who deny the inspiration of the Bible, that God has no pleasure in wickedness and that He will absolutely not countenance and promote the service of sin. Besides this, do not Christian preachers and Christian books and papers continually protest against books, newspapers, theatrical productions, films, and pictures which pre-

sent to the eyes and ears of men human foibles, passions, illicit sexual relations, and crimes in all their shameful reality? If this must also be said of the Bible, how can this Book be inspired by God Himself? Has it not thereby forfeited all claims to being God's own Book?

We answer: There is a manner of describing and picturing sins and crimes which panders to the lower appetites of man, which is welcome fuel for the sins and crimes lying dormant in every man's bosom; a description which does not deter man from the commission of crime, but really makes him familiar with it and induces him to make light of it. And such a description of sin and passion is the daily food of millions of people in journals, magazines, books, in the theaters, cabarets, picture shows and dance-halls. Not only ministers and strict moralists will tell us this, but also doctors, police inspectors, judges, and the wardens of insane asylums. But in the Bible, also in the Biblical stories under consideration, sin is never presented as something desirable, as something that promises and gives true happiness, satisfaction, and peace of heart and soul. The Bible never speaks of sin in bantering, frivolous words. Weseloh, in his *Buch des Herrn und seine Feinde* ("Book of the Lord and His Enemies"), says, p. 121: "There are passages in the Bible which form the anatomy of sin, showing what a hotbed of sin the human heart is. If you read these passages, you will not be like one that has been infected with the evil, but like one that comes out of the dissecting-room and is much wiser than before he went in; he is by no means filled with enthusiasm for the putrefaction he has seen. This is surely also true of the Bible. Take, for instance, the comparatively brief account given of Noah's sin. There we have the pitiful sight of a very old man, a patriarch, a preacher of righteousness, a man who alone with his family was preserved, through the all-devouring floods of the Deluge, by God's special interposition and wonderful providence. This old, venerable man becomes intoxicated from drinking too much wine, having in an unguarded moment yielded to his lower appetites. In his state of complete intoxication he falls upon his rude couch and uncovers himself. While he is lying there in this condition, his son Ham, who is ill disposed towards his father, enters the hut, and what his eyes behold furnishes a welcome occasion to make sport of the old man. He calls his brothers, hoping they will gladly join him in taunting and jeering at the head of the family. But these two brothers at once administer the severest rebuke to the rebellious and frivolous son.

Being mindful of the filial respect which children owe even to sinning parents and being chaste in their hearts, Shem and Japheth take a garment, lay it upon their shoulders, and going backward, cover the nakedness of their father. But Scripture does not content itself with merely narrating the sin of Noah, the levity and disrespect of Ham, and the pious act of the two other sons; it also tells us that, when Noah had heard what his youngest son had done to him, he arose and, illumined by the Spirit of prophecy, as a true patriarch blessed his two pious sons and then pronounced the well-known curse upon the posterity of Ham which is still being fulfilled more than four thousand years after this oracle was proclaimed. This narration of the sin of Noah is surely no encouragement to the readers to indulge in the sin of drunkenness and immodesty. On the contrary, it shows how the inebriety of the father gave occasion to a son to commit a sin and an outrage even more hideous and odious than that into which the father had fallen, and furthermore, how the grandsire, in consequence of his own sin and the sin of his youngest son, was compelled by the Holy Ghost to pronounce a ban upon a great part of his progeny for all times to come. If Noah realized but to a small extent what this curse meant, his whole life afterwards must have been darkened and made bitter by the remembrance of his sin, although he undoubtedly had received forgiveness from the Lord. How dare any one that reads this narrative carefully say, then, that the perusal of it will cause the reader to make light of the sin of drunkenness! No, the careful reading of this passage will fill the reader with horror at, and disgust of, this sin and help to deter him from a similar act. It would not be difficult to analyze the sins of Moses, David, and Peter in a similar way.

(To be concluded.)

THE THEOLOGICAL OBSERVER.

"A Word for Us as We Open Our Conference. — We are gathered from far and near for the one great purpose of bettering ourselves, of growing in strength and knowledge of God's Word. We pray therefore that God would fill us with the covetousness of which the apostle speaks when he says, 'Covet earnestly the best gifts.' He speaks of the gifts of the Holy Ghost. How much we need these gifts! We need to be better preachers, better theologians, exegetes, better men of prayer. We should long to be able to serve 'the golden apple of God's Word on a silver server.' We should study to deliver

the message of our Savior with the beauty of simplicity, clearness, and exactness. Paul had an eye for all these things. He was not inclined to encourage slovenliness or indifference in things small or great, not even in the search for the greater gifts of the Spirit. But after treating the various gifts of the Spirit in God's kingdom even on earth, he calls attention to the great essential in all our service. He continues: 'And yet show I unto you a more excellent way,' and tells us in our text that, after all, even the longing for greater gifts must be the fruit of love, the desire to be of greater service to the brethren. . . . One possesses a rich treasure of Christian knowledge. Another has the gift of clarity and conciseness; another, the gift of oratory. Another is gifted with untiring energy and enthusiasm, and therefore it may happen that Christian pastors or teachers are tempted to be proud of their attainments and thus destroy the Christian virtue in all their work. Instead of having in mind only the edification of his fellow-Christians and fellow-men, he falls into a self-idolatry and self-emulation that destroy his real worth in the sight of God. Against such temptations we must pray God to keep us alert and make us keep in mind at all times that even with the highest attainments we are, after all, nothing without true faith in our Lord Jesus Christ, which in its living essential is active in love. Those works alone shall be crowned with the reward of grace which are the fruits of God's Spirit in faith and love." These sentiments are culled from Rev. G. A. Gullixson's Opening Meditation on 1 Cor. 13, 1—3 at the General Pastoral Conference of the Norwegian Synod at Lake Pomme de Terre, Minn., August 19, 1925. The entire meditation is published in *Evangelisk Lutherske Tidende* and *Lutheran Sentinel* for September 23. A noble covetousness! Would to God that it would become a veritable passion with every one of us! The Church and the world and, last, not least, we ourselves would soon see a marked difference in all our activities.

DAU.

A Business Man Advises Ministers. — Roger W. Babson, widely known business man and prominent statistician, has something of value to say to ministers: "Let the minister 'stick to his last.' A business man does not go to a lawyer for medical advice, and a real lawyer does not attempt to give lectures on the physical anatomy. The minister who attempts to give advice on all political, labor, and other subjects should get a position as an editorial writer with a newspaper — although, as a rule, people never read these editorials — rather than continue a minister. In other words, these men should remember the real meaning of the word 'minister' and truly minister to the men, women, and children of their parish."

MUELLER.

How a Modernist Came to Unshakable Christianity. — The new biography of Dr. Abraham Kuyper, theologian, journalist, statesman, Prime Minister of the Netherlands, by W. Kolfhaus, gives us the story of a man who, although steeped in Modernist doctrine, pure Fosdickism, as it presented itself a hundred years ago, nevertheless came to embrace the real Christian faith. In the University of Leyden the

simple faith which was his when he entered it beat a shameful retreat and finally fully succumbed under the assaults of the rationalism of the Dutch "Modernist" Scholten. In his country parish of Beesd the young preacher came in contact with Christians who were untainted by the world in doctrine or practise and found that they knew something which he did not know. Their conversation was not limited to the affairs of the village. They had interest in spiritual things. *Above all, they knew something.* "I could not measure my impoverished Bible knowledge, the fruit of university study, with that of these plain people. And not only in Bible knowledge. They had a consistent *Weltanschauung.*" For years the knowledge of the Way could not assert itself in Kuyper because of the lack of earnestness which had become inbred through the university training. But finally, he says, "in the recesses of my being the warmth of the Gospel began to drive out the freezing chill of philosophy. I came to the conviction that the foolishness of the Cross was the highest and best wisdom, and with a heart of thanksgiving I ranged with those who fought under its banner." From this time on he vigorously opposed Unitarianism in the state church. He fought it for fifty years as editor of several papers published in the interest of Evangelical Christianity. After the graduates of Kuyper's Free University had been banned from the pastorate, 160,000 members, under the leadership of Kuyper, formed a protesting body. The parents built Christian schools for their children, at the same time paying taxes for the support of the godless state schools. Kuyper's influence was acknowledged even by his enemies, as one, Franz Netscher, wrote: "Does he not, with his abilities, his convictions, his powers of work, stand heaven-high above the cackling, gesticulating mediocrities, ever talking about 'science,' whom we allow to reign over us? Let us frankly confess that we envy this man of faith and look up to him." Though Kuyper led a life of conflict and had acquired all the learning of his age, he could nevertheless with simple piety maintain the family altar and watch over the religious instruction of his children and household.

MUELLER.

The United States Supreme Court decisions of 1923, in the Nebraska foreign-language case, and of 1925, in the Oregon compulsory schools case, have, in the opinion of Nelson Collins (*The Commonwealth,* September 23), created a "danger of safety" [security?], especially for Lutherans. "The possible danger among the responsible Lutherans at least, is not so much in the assertion of their Germanic prides and inheritances. Rather it is from the fixed article of belief in Lutheran administrative tradition that not only no control, but no affinity, shall exist between the Church and the State. It is a little hard to follow their extreme development of this admirable standpoint. Men are citizens even while they sit in church. Children are candidates committed to citizenship even while they sit in school. The State shall not dominate the schools, we know now, but it shall have its rightful assertiveness there, in all of them. This interplay of the State with the parent, the Church,

the child, and the teacher is a problem that here and there, in reactionary or careless corners, may prove to be a Catholic problem, but from the very nature of Lutheran administrative principles it is much more of a Lutheran problem than it is a Catholic problem." It would be interesting to know where this writer has made his studies of Lutheran administrative principles. No Lutheran believes that American citizenship is temporarily suspended when a person crosses the threshold of a Lutheran church or school. Nor is there any inclination to deny the State "its rightful assertiveness" in, or over, Lutheran schools. This danger, however, does distinctly exist in Catholic circles because of the dogma of papal supremacy even in the temporal and civil affairs of Catholics. But what can be the object of a Catholic paper in issuing the above misdirected warning to Lutherans? DAU.

Prohibition and College Students. — The Department of Research and Education of the Federal Council of Churches, in reporting on its findings with respect to conditions in our colleges and high schools concerning rowdyism and drinking, states: "There is a marked tendency on the part of young people to depart from conventional rules of behavior. This tendency is in no apparent way related to prohibition save as liquor drinking has become one of the many commonly tabooed performances that are turned to for 'kick' that large numbers of young people are trying to get out of life. If any single material factor is more important than another, it is probably the automobile, certainly not the hip flask. . . . Certainly, the non-observance of the law by parents has a rather tragic effect on boys and girls. . . . In the colleges, undoubtedly, some alarming conditions have developed. . . . The evidence, however, seems to indicate a favorable trend at the present time; at least this is the opinion of nearly all the college deans consulted, and it receives some measure of support from other sources. The most serious aspect of the situation in the colleges is the fact that the students' attitude toward drinking appears to be determined almost wholly without reference to the law. . . . It is a matter of personal preference or perhaps of school discipline — the responsibilities of citizenship play but a little part. . . . But however much we may legitimately discount stories of excessive drinking among young people, *the fact that prohibition has had no more decisive effect in heightening their moral tone gives food for earnest thought.*" MUELLER.

On "Evolution in the Public Schools" an article was contributed to the *Lutheran Church Herald,* June 2, by J. G. Halland, former State Superintendent of Public Schools in North Dakota. Mr. Halland, I think, is a graduate of Concordia Seminary, St. Louis. He says: "Those who believe they have descended or ascended *à la* Darwin and his followers certainly have their constitutional rights, but so have their fellow-citizens. Let's take a look at the case from a layman's point of view. The Constitution of the United States as well as the constitutions of every State in the Union provide for the separation of Church and State. Every person is guaranteed full freedom to believe or not believe and to worship as he may

see fit; but so is his neighbor, and each must play within his own yard. Neither of them has the right to use public tax money, collected for educational work, to spread and establish his own peculiar religious ideas. The question, then, would seem to be, Is evolution in fact a religion? Does the teaching of evolution to children and young people affect, and interfere with, the religious instruction given them by their parents, priests, or pastors? One of the principal marks of every religion, be it Christian, Hebrew, Mohammedan, or what-not, is that it concerns itself with first causes, *i. e.,* origin and creation of things, and with man's place in the universe. Each group answers the *whence,* the *what,* and the *whither* according to its faith and creed. This is exactly what the evolutionist does. He has a hypothesis, or creed, that explains to his satisfaction the origin and nature of things, of man, and of mind and matter. This is his religion. With him it takes the place of Genesis and all other theories of creation, or cosmogonies. To this religion he is entitled. It is his constitutional privilege. If, however, in the enjoyment of this privilege, he becomes enthusiastic and feels a great urge or desire to spread his religious belief, it is also his privilege to build a lecture-hall or climb a soap-box, where he does not interfere with traffic, and to invite his neighbors to listen to his explanation of his creeds, theories, etc.; but he must not expect the taxpayers of any American community to build schoolrooms, compel the children to attend, and then turn him loose on them to teach his particular brand of religion, even if he attempts to disguise the nature of his efforts by calling it science. The work of the public schools is clearly mapped out for the different States, and while the courses may vary a little for different localities, nowhere does the course of study include the elements or principles of the teacher's personal religion or of any one else's. The regular subjects mapped out for the elementary and high school courses are too well known to need repetition. They are based on our experience in requiring work of young people from six to eighteen years old and as to content have been found satisfactory to practically everybody who has children to send to school. While the children are gathered for the purpose of acquiring this knowledge, parents have the right to feel that the religious training given the children at home or in their own church, whether that be Protestant, Catholic, or some other creed, shall not be undermined, contradicted, ridiculed, or attacked by representatives of creeds differing from their own or by teachers who are atheists, agnostics, so-called freethinkers, Bible enemies, evolutionists, or members of any other 'ism,' 'mism,' or 'fism.' Neither does this demand on the part of parents and guardians exclude the teaching of real biology in any of its phases. The anatomy, physiology, life history, habits, and habitat of all living things, plant or animal, from unicell to man, with every fact relating to the amoeba, mollusks, worms, insects, frogs, cats, dogs, etc., observed by Darwin, Huxley, Fabre, Burroughs, or any other scientist, can be used. Facts are facts. If biology or any other science is required, all its known facts are available for school purposes according to the age and grade of the pupils. Evolution, on the other

hand, is not a science, but a theory, a speculation, a guess, a supposition. It has never been proved, nor, according to its most enthusiastic devotees, can it ever be proved in the same sense that the laws of physiology, physics, or chemistry are demonstrated. Ever since before Plato and Aristotle, philosophers have struggled with the problems of mind and matter, and evolution, at best, is another effort in that mysterious realm of thought. Teachers who have become fascinated with evolution naturally like to preach their faith while doing their regular school-work. So do Catholics, Protestants, Jews, and members of many other creeds, all of them just as honest and serious in their religious beliefs as the evolutionist. The public school, however, is not the place for religious or philosophical propaganda. Turned over to any one sect, cult, or church, the public school will cease to exist. The majority will refuse to pay taxes for such purposes, and rightly so. That the evolutionist should regard himself as a martyr for truth and not as a lawbreaker and violator of the basic principles of American government, is natural. It is difficult to see and place oneself correctly, especially when suffering from a new and strong enthusiasm. The public, however, has been watching and measuring this new cult and is fully aware of its nature, its effects on other forms of faith when adopted by the young, and its general tendency. In order to enable the citizens of the American Republic to get along and to cooperate in public matters, education included, it has been found necessary to separate Church and State, not only in theory or appearance, but in fact and in reality. Nor has the adoption of this principle checked or interfered with religious work in the home, in the press, in the pulpit, or on the street. Each one of us is free to pay and pray as he pleases. If the followers of this new faith feel that what it is and what it leads to is worth their time and money, there is nothing to hinder them from spending both in its support and doing as other societies and churches have done. In a rather careless way the public has permitted them for some time past to stab other creeds in the back by trying to steal the hearts of the children entrusted to their care for instruction in secular branches. This, of course, must cease. And this is not unreasonable, as no right-minded person should expect to teach in the schools if he cannot do this work without breaking the law and and without doing injury to the American plan of public education. Attempting to establish a new cult under the pretense that it is science, is dishonest and unworthy of any honest teacher, no matter what his personal feeling may be regarding its correctness and truth. He owes it to his country not to lessen the public's confidence in our public school system by smuggling in his personal views, suspicions, and convictions in matters properly belonging under the head of philosophy or religion." DAU.

Clarence Darrow, the lawyer of Loeb and Leopold fame and a rabid opponent of Bryan in the recent Scopes trial, received the following stinging rebuke from Chief Justice Carrington T. Marshall of the Ohio Supreme Court in an address at Cleveland: "The law in that case was plain and simple. Neither the indictment nor the

statute under which the indictment was framed, contained any mention of evolution. . . . That the forbidden doctrines were taught was freely admitted by the defendant. No defense was therefore open except that of the constitutional validity of the law itself. And yet Darrow sought to browbeat and to bluff the judge into admitting expert evidence upon the soundness of the theory of evolution. And upon refusal he became abusive, highly disrespectful, and contemptuous in his conduct toward the court. He had no purpose or motive except publicity and notoriety. After he had been cited for contempt and when faced with the probability of paying a fine, he made the most humble and abject apology. The character of Darrow is again shown by a recent public statement made by him that 'courts are cockpits in which lawyers may fight.'" — In connection with this may be cited the expression of Dr. Millikan, of Chicago, Nobel Prize winner and world-famed physicist, before the meeting of the American Chemical Society at Los Angeles recently: "The pathetic thing is that we have scientists who are trying to prove evolution, which no scientist can ever prove. . . . We must learn to get away from overassertiveness and dogmatism, whether scientific or theological. I see overassertiveness from scientists in connection with such things as the late evolution trial, and I see on the other side assertiveness on subjects about which I know nobody knows anything."

MUELLER.

The International Catholic Confederation.—The *Catholic World* of October, 1925, reports on the work of the new International Catholic Confederation. This body is a development of the Catholic Council for International Relations, which was begun in Reading, England, through the efforts of Cardinal Bourne, organized "to put before Catholics of all parties and classes the teachings of the Church concerning the mutual rights and duties of nations as members of the great human family, the place of the Holy Father in world affairs, and the obligation of Catholics to use their influence to the end that in all international relations justice shall prevail; and further, to provide a channel of communication between the various branches of Catholic action in Great Britain and those in other lands." The new Catholic Confederation was, in addition, supported by the International Office of Catholic Organizations (Rome), the International Catholic League (Zug), and the Catholic Union of International Studies (Fribourg); Dr. Monti, of Rome, was selected secretary. The objects of the new confederation, according to its constitution, are: "To labor to preserve, and to render more effective, the unity of Catholic action throughout the world. To promote international peace, based upon justice and Christian charity, according to the desire and directions of the Holy See, by forming in every country a Catholic conscience, well instructed in the Church's teaching concerning the moral principles of international conduct; by creating the good will necessary for the application of such principles; by united study of all questions immediately concerning Catholic interests in the international sphere; and by establishing closer contact and collaboration, where desirable,

in all branches of Catholic effort (moral, social, educational, etc.), between the Catholics of different nations; by prayer for the Holy Father's intentions." MUELLER.

Radio Station WLWL. — Under this title the *Catholic World* for October, 1925, presents the following: "On Thursday evening, September 24, the new five-thousand-watt radio station of the Paulist League made its formal bow to the radio audience. 'Come, Holy Ghost' and 'The Star-spangled Banner,' sung by the Paulist Choristers, were the opening numbers of the station and followed the brief announcement that the motto of WLWL was, 'For God and Country.' His Eminence Cardinal Hayes gave a brief address, urging broadcasters to recognize their great responsibility in the power they had to influence the lives of so many people and emphasized the cultural, intellectual, and moral possibilities of a powerful radio station. Musical numbers, vocal and instrumental, of a high class continued the program until late in the evening. WLWL had probably over one million listeners on the opening night. It broadcasts on a wave length of 283.3 meters and is now on the air every Sunday, Tuesday, and Friday evening." MUELLER.

The organization of a secret society composed of former soldiers and sailors was described in a dispatch from Toronto, Ont., to the *Sunday News-Leader,* March 15, as follows: "The first meeting of the chivalric order of the Crusaders, the soldiers' secret society, which has mystified Great Britain with its spectacular march to Westminster Abbey to pay homage to its first knight, the unknown soldier, has been held in Toronto. Application has been made for an Ontario charter. It will be affiliated with the parent body in England, which numbers the Duke of York amongst its officers. Lieutenant-Colonel John Allister Currie, member of the Legislature, is Knight Commander of the order just launched in Canada. The greatest secrecy cloaks the origin and news of the new order. It cannot be determined yet whether Colonel Currie or the general now in England interviewing the British order is the originator of the Canadian association. Several officers who attended the first meeting have not divulged their personalities. Besides Colonel Currie, Major W. F. Orr, Captain W. A. Orr, R. R. Brancier, J. Calder, D. C. M. and T. Eversfield have been clothed with authority. T. Eversfield is Grand Scribe, or secretary. 'As the Grand Consistory of the Crusaders of Canada is a secret organization of soldiers and sailors who served in the late war, I am not at liberty to discuss it or to divulge the names of those behind the order. The order is open to all soldiers and sailors of the late war who are of good character. Its membership will be recruited with great care,' declared the secretary. The initial fee into the secret soldiers' society is $20. The Canadian Crusaders will have the motto: 'Patriotism, equality, fraternity, and justice.' Many of the most distinguished soldiers in the army will become members, it is stated. The Canadian Crusaders will wear a cloak of khaki, on which will be worn the symbol of a sword, in the shape of a cross, on either side, blood-red in color. Instead of the plumed hat of the English order, the Canadian will

wear a steel trench helmet. Spurs will be worn and a girdle. And a broadsword of the Crusader type will be carried. It is said that by July the membership will in Toronto consist of several thousand members, of at least a dozen assemblies. But the membership will not be rapidly increased, as every applicant must be *bona fide* and undergo investigation. By the time Armistice Day comes, a full parade, consisting of several battalions, will be ready to march to the cenotaph in front of Toronto's City Hall. The first knight will be that unknown soldier who lies in Westminster Abbey. In England the Crusaders wear a cloak, or habit, that covers the soldier from head to foot, concealing the social position or standing of the individual."

Paralleling the recent Stockholm World Conference with the Ecumenical Council at Nicea is a precarious effort. The Stockholm Conference was not ecumenical, and if the Nicene Creed were used as a measuring-rod, or test, of the Christianity of its membership, it was not Christian; for the doctrines accepted at Nicea are not the doctrines held by all those who met at Stockholm. The men who met at Nicea set up a Christian creed of very respectable quality; the men who gathered at Stockholm would rather induce men to forget creeds, as some of them have done. The Council of Nicea met A. D. 325, that of Stockholm exactly 1,600 years later, and that is where the parallel ends. Placing the two events together in any serious meaning is nothing but a fine piece of prestidigitation and theatrical scene-shifting worthy of an expert. One cannot but smile at the reveries of reminiscence that seem to have seized some who have written about the Stockholm Conference and have remembered Nicea. Those who did this for the press were evidently bidden to do so and ignorantly performed their stupid newspaper scribes' task. Others who should have known better permitted themselves to be duped. But who was the artful trickster that worked the deception?

DAU.

One of the issues debated at the Stockholm Conference was "the Church and International Relations." A committee had submitted a report which "emphatically recommended the League of Nations to the benevolent consideration of Christians," pleaded for the protection of national and religious minorities, and proposed the establishment of a permanent international court to which all controversies that might lead to war are to be submitted. During the discussion of the report Dr. Kapler, in the name of the German delegates, declared that they could not arrive at the conviction that the measures proposed would achieve the desired end. The General Superintendent of the Rhine Province, Klingermann, stated: "What we are concerned about is the kingdom of God; but we find it impossible to identify the kingdom of God with a state of prosperity this side of heaven. The great issues of war and peace will develop in accordance with their own earthly laws, which are unalterable. My countrymen in the Rhine country would fail to understand why at this place our yearning after liberation from grievous mental and physical oppression was not given utterance. They will never

tire of emphasizing the fact that our nation has equal rights with the other nations. Try to realize what it means that Germany is a disarmed nation. In vain are we looking for universal disarmament. I am far from underestimating the value of a league of nations, but I am unable to see in the present form of the League of Nations any religious achievement, any connection with the kingdom of God. In our view the League of Nations is a judge that undertakes to guarantee a state of affairs that is intolerable to us. Regarding the issue of the protection of minorities, we have to raise the charge that the League of Nations has denied protection to German minorities." The English Bishop Brent replied to the speaker, strongly opposing him and asserting that the League of Nations is not a dubious formation, but the fulfilment of the will of God. He expressed the belief that war will be abolished within the next century. He was followed by Lady Parmoor, who spoke in the same strain.—This incident characterizes the Stockholm Conference: it was a social-political gathering set in a quasi-religious frame. The kingdom of God which the leading advocates visioned is the old chiliastic figment of temporal happiness. The only new feature is that this mundane realm of happiness is to be set up under a British protectorate. Whoever fights British imperialism fights against God — that is a cardinal tenet of present-day British politicians, who are in league with politicians in other countries. As regards the principle of the protection of minorities, there is lurking behind this plea a disquieting fear that harasses the pleaders. They know that the coterie of tyrants who have imposed their will on the people are a minority, and that their scheme has been discovered. Hence the desire and the cry for protection. DAU.

Dr. Ihmels had submitted to the Stockholm Conference the following theses on "The Kingdom of God and the Natural Conditions of Life," from which the following is quoted: "1. The sole mission of the Church is to proclaim the message of the kingdom of God and, by doing this, to serve as the instrument in the hand of God for enforcing this kingdom throughout the world. 2. By the kingdom of God is understood the royal rule of God, under which men who by faith in Jesus Christ have without reservation submitted to God hold communion with God in their faith and are joined to one another by the love of God, which necessarily becomes mutual love. 3. The kingdom of God is something absolutely transmundane. Having been introduced into this world wholly by God through the living, suffering, dying, and rising again of Jesus Christ and being continually worked into the world by the Spirit of God, it is something entirely new in this world. It is neither evolved from out of the world, nor does it enter into an alliance with the world. 4. For this very reason the kingdom of God does not start with a discussion of the natural conditions of life which are found in the world as expressions of the divine will of the Creator. It rather acknowledges in principle that these conditions are amenable to laws of their own and directs Christians for their life in communion with God to enter into the created order. 5. From this very fact it follows

indeed that community life within the created order must ultimately be permeated with the thoughts of the kingdom of God. According to the sayings of Jesus the kingdom of God is to be like unto a leaven that leavens everything. 6. As a matter of fact, however, the world of God has become at the same time the world of sin, and the aforementioned natural order of God has become entwined in sinful connections to such an extent that the individual, even if he is personally a Christian, is unable simply to extricate himself from this connection in its practical operations. But the only truth to be deduced from this state of affairs is that the permeation of community life within the aforementioned order can be accomplished only by conflicts, which make the necessity of the permeation only the more urgent. 7. The laws of economic life, viewed purely by themselves, seem to be in opposition to the thoughts of the kingdom of God; but, being community life, economic life cannot possibly be withdrawn from the operation of those thoughts; rather must this form of community life be permeated with the thought of love, which is the dominating thought in all Christian ethics; and that in such a manner that this love operates to the achievement of its end in this domain as the principle of both service and righteousness. 8. Economic life, by its production of merchandise, enters consciously into connection with the entire community life of mankind and thereby renders a service that cannot be dispensed with. Nor is this relation in any way altered by the fact that economic life is necessarily directed to gain, or profit, although this latter, too, is in definite need of being ethically regulated. Accordingly, the perverse question whether economics should be built up on an egotistic or on an altruistic basis must be set aside by the knowledge that economic life will serve the community so much more surely if it resolutely follows its own immanent tendencies, but has these tendencies, themselves regulated from the start by its consciously avowed purpose of serving. 9. In the relation between employer and employee the fundamental requirement of love will have to assert itself as righteousness in this sense, that the employee renders to the employer with complete devotion every service that he owes him, while the employer holds himself ready in principle to satisfy without reservation the just demands of the laboring profession in fixing its wages and working hours, in any possible amelioration of their dwellings, and, above all, in recognizing the personal equality of the laborers, — all this within the limits set up for him by the combinations that may appear in the markets of the world, and, in general, by the impossibility of laying down rules that are to be universally applicable. 10. In all claims set up by social ethics the real difficulty lies in the question to what extent the fundamental requirements of Christianity may claim and demand recognition beyond the circle of persons who are consciously Christians. At this point we must hold, especially with reference to political life, that it would be just as wrong to force upon people any ordinances that conflict with their conscience as to give up the attempt to permeate, as far as this is feasible, the political life with

Christian thoughts. 11. Under all conditions we must strictly maintain this position, that every permeation of the natural order of life with the spirit of the Gospel will have to remain imperfect as surely as sin will not cease while this world exists. Even the most advanced Christian is able to live only by faith in Him who died for us and rose again, and hence it is nothing but fanaticism (*Schwaermerei*) to dream of a perfect realization of the kingdom of God within the present world-eon. And it would even be utterly antichristian to maintain that the final consummation of the kingdom of God must grow out of present conditions by an immanent process of evolution. As at its entrance into the world and in its operations in the world, so, too, at its final consummation the kingdom of God is strictly supernatural. 12. Rather than growing gradually towards its consummation the growth of the kingdom of God is accompanied by an incessant growth of the mystery of iniquity. Accordingly, not until the appearing of the Lord the final catastrophe will come, which will signify to the kingdom of God a complete new creation. Although every conflict of our times which aims at putting the kingdom of God into reality is in accordance with God's will and supported by the promise of God, nevertheless we shall never be able to figure out in what sense the coming of the kingdom of God is conditioned by our present-day labor. However, all our working and praying is privileged to hasten on the day when the consummate royal rule of God will be made manifest from above." Barring the intricate style of the author, what he says is good. Only at the last words in his ninth thesis we would place a question-mark. For a gathering of *Schwaermer* like those in Stockholm these thoughts of Ihmels were the proper medicine; they might have sobered the minds intoxicated with millenarian dreams of a kingdom of God this side of the pearly gates. As a matter of fact, none of the leaders at Stockholm has paid, or will in future pay, the least attention to these thoughts.

DAU.

The papal bull of Leo X relative to the renowned indulgence (cf. Luther's Works, St. Louis ed., XV, 232) which roused Luther from his lair refers to "the alum from our Tolfa" (col. 235). Similar references are found cols. 227, 278, and 282. The reader is left in a quandary when he meets this phrase, but so much is clear, that His Papal Highness makes mention of the alum of Tolfa in connection with sins for which no indulgence could be granted, such as conspiracy against the Pope, murder of bishops and other prelates, forging of papal bulls and letters, and smuggling of weapons to the infidels, in this case the Turks, although heinous sins and black crimes could be forgiven in limitless number. C. Ullmann (*Reformatoren vor der Reformation,* II, 443) found a reference to this same alum in the writings of John Wessel († 1489), who disputed the claims of Pius II regarding it, and in a footnote Ullmann admits that this passage had been obscure to him until he found a short treatise by Professor Kist (*Kirchenhist. Archiv,* part 6, p. 171): "Sluikhandel eene Doodzonde, ter Verklaring der: Alumina Tulfa." The following historical data offered explain the whole matter: In

the middle of the fifteenth century John de Castro discovered within the papal state rich deposits of alum at Tolfa, near Civita Vechia. The Pope derived very acceptable dividends from this source, amounting to an annual income of 50,000 *Taler*. Heretofore alum had been imported from Eastern countries, and to create a monopoly of this commodity, the wide-awake business man at Rome forbade the importation of Oriental alum, turned to his roster of unpardonable sins, and in holy zeal deftly listed the smuggling of alum to their number. And in Luther's days the Christian world was still caused to tremble in fear lest they commit this unpardonable crime of papal invention. — Footnote 3, p. 227, Vol. XV of the St. Louis edition must be corrected in accordance with the facts given above.

O. C. A. B.

Glimpses from the Observer's Window. — At the recent Stockholm Conference the eulogies of the American delegates on Prohibition were "listened to with respect," but left the assembly icy cold, whereas a talk on birth control was received with uproarious applause.

"Is Radio Going to the Devil?" queries the *American-Christian-Humanitarian* for April and says: "Any close observer of radio press programs will discern a decided tendency in radio broadcasting toward low standards.... If this God-given discovery gets into the clutches of people and interests that will turn it into a common sewer, — as the motion-picture discovery has been diverted and corrupted, — it is time that human society looked to its moorings.... The home is already invaded by degrading ether waves." All the more reason why Christians should make the most extensive use of the radio. Rev. H. Hohenstein has now taken charge of Station KFUO at Concordia Seminary. Godspeed to his efforts!

The *Commonweal* (September 23) claims, on the authority of Friedrich Ritter von Lama's books about the late war, that the reason why Germany did not obtain peace before the armistice in 1918 was because Chancellor Michaelis ignored the Pope's peace overtures.

"A better time for fewer people" is suggested as a slogan for advocates of birth control.

Bishop Barnes, of Birmingham, England, recently preached a sermon at Westminster Abbey in which he traced the Roman Mass to the Mithraic ceremonies, calling it a parody of the latter. Lord Shaftesbury, a leader of the Anglo-Catholic wing of the Establishment, in the name of the committee on the English Church Union, has denounced the occurrence to the Archbishop of Canterbury as a "most distressing and scandalous event."

Boy Scouts "from every corner of America, from Arabia, from all the fringes of Europe," had come to Rome because of the Holy Year, and as they marched into St. Peter's for Mass and benediction, it gave the Pope especial delight to bless them — "the world's hope and responsibility for the future" — with his lifted hand.

Forty French judges have interpreted the "Loi de la Presse" and decided that when an author's production has been reviewed adversely by critics, the author may exact space for a rejoinder from the periodical that published the review.

For our scrap-book on evolution the following sentiments are valuable: "Professor Millikan, of Chicago, a very distinguished physicist and the recipient of a Nobel prize, says: 'The pathetic thing is that we have scientists who are trying to prove evolution, which no scientist can prove.' Loeb holds that, until some scientific man has developed a new species from an old one, evolution must remain an unproved theory." (See article "Shaky Ladders" in the *Commonweal* for September 30.)

At the senatorial election in Wisconsin, Catholicism and Klannism stood openly arrayed against each other. Mr. Wilcox, who received the regular Republican nomination in the primaries and was repudiated by Senator Lenroot and Chairman Butler, is a Catholic. Mr. Dithmar, whom Senator Lenroot espoused, is a Klansman. And now the *Commonweal* is praying for the election of Mr. La Follette and hopes that at another election, soon to follow, Senator Lenroot will be provided "with a non-stop ticket to the political limbo he is so thoroughly qualified to inhabit."

DAU.

BOOK REVIEW.

Deutsche Grammatik fuer amerikanische hoehere Schulen. Unter Mitwirkung der *Professoren W. Schaller* und *Ed Koehler* verfasst von *Professor Otto F. Hattstaedt.* 179 pp., 6¼×9¼. $2.00. (Concordia Publishing House, St. Louis, Mo.)

Schoolbooks are not, as a rule, discussed in a scientific religious journal. A special reason, however, prompts us to give unusual space to the new German Grammar, which recently left the presses of our Concordia Publishing House. For matriculation at our Concordia Theological Seminary a working knowledge of English, German, Latin, Greek, and Hebrew is required. These languages are, therefore, taught at our colleges, or preparatory schools. That all our students ought to have a thorough knowledge of English, the language of our country, is self-evident. Greek and Hebrew are the languages in which the Scriptures were originally written, and a theologian who is given a scientific training ought to be able to read and understand the Bible text in the original languages. Much of the literature of the Church has been written in Latin, which was the language of the learned during the Middle Ages and the medium of instruction used at the universities. Since many words used in our English language are of Latin origin, every literary worker ought to have a knowledge of Latin.

But how about German? A theologian, especially of the Lutheran Church, ought to have a knowledge of German for three reasons: 1) German is generally recognized to be one of our best, most useful, and most beautiful languages. Much of the best literature of the world has been written in the German language. A knowledge of German is a valuable asset from an educational point of view. 2) The best theological literature, barring none, has been written in the German language. For a *Lutheran* theologian it is a *testimonium paupertatis* if he does not at least know enough German to enable him to read and understand the German Lutheran literature; for without such knowledge he would be deprived of much valuable theological material which he ought to use in his work, and in his theological reading he would be largely restricted to the literature of the Reformed theologians. 3) The Lutheran Church is a polyglot Church. It does not, and should not, restrict its work to any particular language. The Church's business is to preach the Gospel, and the language is only a medium. That language should be used which the people speak and understand and *in which they think.* Acts 2; 1 Cor. 14. Although English is used in the pulpit and in the pastoral work of most of the congregations of our Synod, yet our pastors still need — and no doubt will in years to come — the German language both for their pulpit and their pastoral work.

The pastor, therefore, who cannot speak and understand German will be much restricted in his sphere of activity and in his influence in our Synod.

The new German Grammar by Professor Hattstaedt and his colaborers, Professors W. Schaller and Ed Koehler, supplies a real need. Formerly it was taken for granted that the boys who come to our preparatory schools could speak and understand German. To-day, however, German is to many of them a foreign language, for it is no longer taught in many of our schools and is spoken in comparatively few homes. This fact has been kept in mind by the authors of the new German Grammar. The examples given in the Grammar have been largely taken from every-day life, in order that students may readily acquire the use of spoken German. English usage is often referred to, and the difference in the use of German and English is pointed out to the student. Anglicisms and Americanisms and their correct German equivalents are given in an appendix of three pages. We are sure that the diligent use of this new German Grammar will produce good German scholars. Many young pastors who must use the German language will, no doubt, also be glad to purchase and study Professor Hattstaedt's new book. FRITZ.

Das Fundament des christlichen Glaubens. By *F. Pieper, D. D.* 48 pp., 6×9. 20 cts. (Concordia Publishing House, St. Louis, Mo.)

We are pleased to announce that the article on "The Foundation of the Christian Faith" by Dr. Pieper, which was originally published in Vol. 71 of *Lehre und Wehre*, has been made available to a larger circle of readers by its publication in tract form. In these days of indifferentism and Modernism this tract of forty-eight pages deserves to be prayerfully and carefully studied by every theologian who can read and understand German. FRITZ.

A Last Apostolic Word. To All Faithful and Righteous Servants of the Word. 2 Tim. 4, 1—5. By *Dr. C. M. Zorn.* Done into English by *Rev. W. F. Docter.* 58 pp., 5×7½. 35 cts. (Concordia Publishing House, St. Louis, Mo.)

This tract, originally written in German, is now published in an English edition with an introduction by Dr. W. H. T. Dau. In this tract Dr. Zorn explains and applies 2 Tim. 4, 1—5. A careful reading of this tract will help to strengthen pastors in their faith and give them new courage, in these times of indifferentism, to be guided in all spiritual matters solely by the sure and unerring Word of God. FRITZ.

Fourth Report of the Colorado District. 64 pp. 40 cts. (Concordia Publishing House, St. Louis, Mo.)

A German essay on "The Person of Jesus Christ" by the Rev. O. Luessenhop is printed at some length in this report. A very brief synopsis of the essay is given in English. FRITZ.

Ninth Report of the English District. 77 pp. 50 cts. (Concordia Publishing House, St. Louis, Mo.)

The Rev. E. H. Paar's English doctrinal essay on "The Relation of a Congregation to Synod" is printed in this report. The essayist treated the subject under three heads: "1. The Congregation; 2. The Synod; 3. The Relation of the Former to the Latter." FRITZ.

Eleventh Report of the North Dakota and Montana District, Missouri Synod. 40 pp. 25 cts. (Concordia Publishing House, St. Louis, Mo.)

This report contains a German essay by Prof. Th. Graebner on "Uniformity in Lodge Practise and Its Difficulties." Since the lodge problem is one which confronts every pastor, we take it that pastors will be glad to purchase a copy of these minutes. By the reading of Professor Graebner's paper they will be strengthened in the sound position which our Synod has always taken over against the lodges. Sixteen theses on the subject have been written and elaborated by Professor Graebner. FRITZ.

Thirtieth Report of the South Wisconsin District. 91 pp. 60 cts. (Concordia Publishing House, St. Louis, Mo.)

Prof. P. F. Koehneke, at the sessions of the South Wisconsin District, read an essay on "The Servant of Jehovah according to Isaiah." The essay is printed in full in German and in an abridged form also in English. FRITZ.

Bobbs-Merrill Readers. *Concordia Edition.* Third Reader. 271 pp. 72 cts. Fourth Reader. 387 pp. 80 cts. (Concordia Publishing House, St. Louis, Mo.)

The Bobbs-Merrill Readers are by eminent authorities considered to be the best readers on the market. We are glad to announce that these Readers have been made available for our schools by a revision made by A. C. Stellhorn, the School Superintendent of our Synod. The revised Concordia Edition contains twenty-five per cent. of positively Christian material. The type is large and the binding attractive. FRITZ.

The Problems of Adolescence and Youth. By *Prof. Paul E. Kretzmann, Ph. D., D. D.* 104 pp. 75 cts. (Lutheran Literary Board, Burlington, Iowa.) Order from Concordia Publishing House, St. Louis, Mo.

The *species facti* of David's חֲטֹאוֹת נְעוּר (Ps. 25, 7) is unknown to us, but what may have been contained in the term when the prayer was offered is opened up in this frank discussion of the physical and mental phenomena which accompany the approach and development of puberty in both sexes. The treatise aims to point a way to parents, ministers, and leaders in young people's work in general how the problems created during the period of transition from childhood to full grown manhood and womanhood can be treated successfully in educational and pastoral work from the standpoint of the religious educator. After offering Preliminary Considerations in his opening chapter, the author discusses with a wealth of detail the Problems of the Relation of Youths to Authority, of Sex, of Intellectual Development, and of Religious Storm and Stress. DAU.

The Reformation and Its Blessed Fruits. By *M. L. Gotsch.* 16 pp. Single copies, 5 cts.; dozen 50 cts. (Concordia Publishing House, St. Louis, Mo.)

This is a program written for the Reformation Festival. It contains a catechization for the children under the following heads: The Miner's Son, The Student, The Monk and Priest, The Professor and Preacher, The

Envoy to Rome, The Doctor of Divinity, The Reformer, The Brave Confessor, The Great Author, The Servant Faithful unto Death. The hymns and the liturgical portions must be supplied by the pastor. The catechization contains unusually much material; it is designed to make the young well acquainted with the Reformation and its blessings and to remind the older members of the church of the blessed heritage which has been handed down to them through the ages as a result of the Lord's work through His servant Martin Luther. FRITZ.

Amazing Assertions of Christ Concerning Himself. By *Theodore Walz.* 69 pp. 40 cts. (Rudolf Volkening, Publisher, St. Louis.) Order from Concordia Publishing House, St. Louis, Mo.

In this pretty little volume the pastor of St. John's Lutheran Church at Hannibal, Mo., presents, first, a survey of the principal doctrinal vagaries of Modernism, next, seven able discourses on the "I Am's" of Jesus. DAU.

Sermon Outlines on the Gospels. Selected by *Dr. G. Thomasius.* Compiled by *Rev. George Hein.* 178 pp., 9×6. $2.00. (Lutheran Book Concern, Columbus, O.) Order from Concordia Publishing House, St. Louis, Mo.

In form and content the outlines offered in this book are similar to those in *Sermon Sketches on the Old Testament Eisenach Texts* published by the same publishing concern last year. Following the church-year, the book furnishes for each Sunday suitable Scripture-texts and clear and comprehensive outlines, contributed by various pastors of the Ohio Synod. If the main purpose of sermon outlines is inspiration, then certainly this set ought to satisfy the ever-prevailing demand for such helps. The outlines vary, of course, in suggestion and always presuppose that the pastor who uses them studies the text with zeal. Unfortunately, the doctrinal element has not been stressed as it ought to be. Unless the doctrines of the Holy Scriptures are presented continually, exhortations and devotional appeals will lack the foundation which they need to produce lasting effects. The world to-day needs doctrinal preaching, and the Lutheran Church, above all, must "declare the whole counsel of God" for the salvation of men. MUELLER.

The Truth about Evolution. By *William Schoeler.* 124 pp., 7¼×5. 75 cts. (Lutheran Book Concern, Columbus, O.) Order from Concordia Publishing House, St. Louis, Mo.

This is a clear-cut, lucid indictment of the theory of evolution. It shows convincingly that "the facts in favor of evolution" do not "make up such an army of evidence" as to lift the question "out of the domain of hypothesis and theory into the domain of natural law," as Professor Osborn and cobelievers claim. Evolution is not "the most firmly established truth in the natural universe" (Osborn), but "burrows in the dark; never simplifies anything and merely increases the difficulties" of the great problems of the origin of matter, motion, life, intelligence, etc. While the language is simple and popular, the argumentation is masterly and proves that the author has well studied the matter. MUELLER.

Missionary Stories for Juniors. By *Edward Pfeiffer, D. D.* 160 pp., 7¼×5. 50 cts. (Lutheran Book Concern, Columbus, O.) Order from Concordia Publishing House, St. Louis, Mo.

The purpose of this little book is to assist in creating a greater interest in mission-work, especially among the children of the church. It presents twenty-four short stories treating of Lutheran and other missions at home and abroad. The titles of some of the stories reflect the contents and purpose of the book: "At a Slave Market," "A Heathen Burial," "Christmas at Tirupati," etc. Most of the narratives are descriptive of scenes, incidents, and experiences in the various mission-fields and are recounted in clear and graphic language, though they greatly differ from one another in real story value. MUELLER.

Manual for Luther Leagues. By *Augustana Luther League Council.* Vol. I; 298 pp. (Augustana Book Concern, Rock Island, Ill.)

The contents of this book are intended for leaders in the young peoples' societies of the Swedish Lutheran Synod, showing them how to keep the members profitably employed. It is of composite authorship: Frank Nelson tells the History of Our Luther League Work; I. M. Miller offers thirteen Bible Studies in Matthew; A. T. Lundholm, thirteen Biblical Biographies. A. F. Schersten presents a Survey of American, English, and Swedish Literature, Readings, Propositions for Debate, Stories of Hymns and Famous Songs; O. N. Nelson, a Book Study on *Pilgrim's Progress.* John Aberly writes four lessons on Foreign Missions; V. E. Beck, two Programs on Home Missions, also nine Programs for Church Festivities; W. L. Wilson, eight Programs of a Patriotic and Historical Nature for Special Holidays. Special studies are presented by Ruth Bonander on Personal Work, by E. G. Chinlund on Inner Missions, by C. A. Wendell on Christian Sociology, by Carl Holm on Work with Boys, by P. O. Bersell on the Church Budget, Stewardship, and Tithing, or Proportionate Giving, and a number of other writers have contributed materials on practical issues in a young people's society, for entertaining young people, on pageants, dialogs, athletics, etc. There is hardly anything that is related to work among young people that is not touched upon in these worthy helpful contributions. DAU.

Brief Mention.

Received from Verlag des Schriftenvereins, Zwickau, Saxony, **Wider Sorgen.** A hortatory tract by *Dr. C. M. Zorn.* 23 pp.; 10 cts. — **Ev.-Luth. Hausfreund-Kalender, 1926.** 20 cts. It is again filled with wholesome reading-matter. From the Rochester Theological Seminary Conrad Henry Moehlmann's paper, "Is the Study of the History of Christianity Practical?" From Friedrich Cohen in Bonn, Professor Erik Peterson's "Was ist Theologie?" — From Belvidere, Ill., the *Kishwaukee Lutheran* for July, describing the celebration of a Luther Day at the Boone County Fair Grounds on July 26. DAU.

A Correction: On page 291, line 4 from the bottom (October number), read "punctiliar" instead of "punctilious."